

MATTERS IN WASHINGTON.

From the National Era.
The Election of a Speaker.

The struggle has terminated as from the beginning we apprehended it would, but our mortification is no less poignant. We have little faith in the nerve and firmness of Northern men, when involved in a contest with slaveholders.

The *Washington Union* is exultant. It says: "On every account, therefore, we had the election of Mr. Howell Cobb as a victory to the Democratic party, and a cheering sign to the whole country of the triumph of truth and principle."

Before the meeting of Congress, the *Union* labored to show Mr. Winthrop's unfitness for the Chair of Speaker, because he was a *Wilnot Proviso* man; and to unite Southern Whigs with Democrats in opposition to him on this single ground. It made the Slavery Question the prominent issue in the election for Speaker.

The Democratic caucus took the same ground, and nominated for the offices of Speaker, Clerk, Sergeant-at-Arms, and Door-keeper, men openly committed against the *Wilnot Proviso*.

During the protracted struggle that ensued, it was openly and emphatically proclaimed by Southern Democratic members, that no man adhering to the policy of the *Proviso* could receive their votes for any office.

The Northern Democrats voted generally with no reference whatever to the views of their candidate on the Slavery Question: the Southern Democrats never gave a single vote to any candidate not known to be opposed to the policy of Slavery Restriction, except in two instances, that of Mr. Potter and that of Mr. Brown; but, the moment they learned that the former had given some votes, during his public career, on the side of Freedom, and refused, as candidate for the Speakership, to give any pledges of any kind, they intimated their hostility so plainly, that he felt obliged to withdraw his claims; and no sooner had they learned that the latter had pledged himself to constitute the Committees of the House so as fairly to represent the sentiment of the country on the subject of Slavery, than they dropped him with one consent.

In every possible way was the demonstration made complete that the Southern Democratic members regarded adherence to the policy of Slavery Restriction as a total bar to office. Acquiescence in the doctrine and policy of Slavery Extension they made a test of Democracy, a condition to any office in the gift of the House.

To put this beyond all doubt, and to coerce the Northern Democrats into submission to this test, the *Washington Union*, Thursday or Friday last, published the following:

"The following telegraphic despatch was received by the South Carolina Legislature in Congress, on Wednesday evening about nine o'clock, from the Legislature of the State, now in session at Columbia:

Resolved by the South Carolina Legislature, December 19, 1849.

Resolved, That we cordially approve of the course of those Southern members in Congress who have refused to vote for any member of that body as Speaker in the slightest degree tainted with unsoundness upon the slavery question; and that we fully respond to the sentiment of our delegation, expressed by one of them, that if slavery be abolished in the District of Columbia by Congress, or the *Wilnot Proviso* be adopted, the Union would be dissolved.

The Georgia Legislature have adjourned, to meet on the second of January, with a view to decide on the course which the State shall adopt when the action of Congress on the slavery question is decided. We are informed that the expressed tone of the Legislature of Georgia is in union with that of South Carolina, and that there is not a dissent in either Legislature."

Now for the result. Caucuses were held of both the old parties. The Whigs caucused at a Committee of Conference; the Democrats caucused at the same, many of the Northern Democrats dissenting. The Whig Committee, by instruction of the Whig caucus, proposed that, after three more trials for Speaker *vice* *vice*, if there should be no election, the candidate on the forth trial, having a plurality of votes, should be elected. The Democratic Committee submitted the proposition to the Democratic caucus, which rejected it, but resolved, should the proposition be adopted in the House, to concentrate on Howell Cobb. The caucus that passed this resolution numbered, we learn, not more than forty or fifty members, chiefly slaveholding members, and not constituting one-half of the Democratic strength. How such a resolution could be deemed binding on the whole party, according to Democratic usage, we cannot understand, unless it be Democratic usage always to submit to slaveholding dictation.

What followed needs little comment. Early in the session of Saturday, a Southern Democrat introduced the proposition of the Whig caucus, for election by plurality. The Free Soil men, some of the Southern men who believed it a violation of the spirit of the Constitution, and some of the Northern Democrats, including nearly the whole of the Ohio delegation, who were unwilling to be reduced to the necessity, as they termed it, of choosing between Messrs. Cobb and Winthrop, voted against it. The Whigs generally, by the aid of Southern Democrats chiefly, who anticipated the election of Howell Cobb, carried it through the House. The Northern Democrats, all *Wilnot Proviso* men but three or four, elected by constituencies devoted to the policy of the *Proviso*, followed the lead of the Southern Propagandists of their Party, and gradually concentrated upon the candidate they had dictated, until, on the last and decisive trial, but five Northern Democrats, outside of the ranks of the Free Soil men proper, were found voting against Slavery Extension! These five were Amos Wood of Ohio, a noble exception in his delegation—Ex-Governor Doty of Wisconsin, Ex-Governor Cleveland and General Booth of Connecticut, and Mr. Peck of Vermont—not one of whom could be persuaded from the beginning to the end of the struggle to vote against the policy of their constituents and their own convictions of right. Let them be remembered and honored by the friends of Freedom. All the rest of the Northern Democrats submitted to the degrading test made by the Slavery Propagandists, and by their votes secured the triumph of the principle of Slavery Extension in the organization of the House, and sanctioned the assumption that adherence to

the *Wilnot Proviso* is a disqualification for holding office in the House of Representatives.

For this they must account to their constituents. If the People they represent are willing to submit to such degradation, to be proscribed by Slavery-Propagandists, on account of their *Wilnot Proviso* notions, then let them approve of the course of their representatives. We know that some of these gentlemen are sincere friends of the *Wilnot Proviso*, but their plea was that their constituents would be displeased should they, by refusing to vote for Howell Cobb, hazard the election of a Democratic Speaker. If their constituents could thus so completely subordinate the great question of Slavery Extension, to mere party considerations, then they are a great deal more to be condemned than their representatives. Let the question be settled between them. Let us know whether there be any non-slaveholding constituency in the free States willing to send men to Congress to organize the House and the Senate on the principle of Slavery Extension.

The Speakership—Position of Parties.

Correspondence of the True Democrat.

WASHINGTON CITY, Dec. 24.

Dear Democrat:—The misrepresentations of the public press are so common that it is perhaps needless to attempt any correction. Thus Mr. Gales in *The Intelligencer* of this morning, says that the Whigs could have elected their candidate if they had united. This paper and *The Union* have constantly persisted in regarding the Free Soil party as having no existence, and that there were but two parties in the nation. That point I believe is now given up. But the Whigs could only have elected their candidate by bringing to his support all who had ever belonged to the Whig party, and, at the same time, keeping the recalcitrant Democrats from the support of Cobb. There are now here 115 members who have heretofore belonged to the Democratic party, or were elected by Democratic votes; leaving 114 members elected by Whig votes and by union of Whig and Free Soil votes. Two of these, (King of Georgia, and Gentry of Tennessee), are absent, leaving only 112 now here who would under any circumstances vote with the Whigs as a party. Thus if all the members had fallen back to their original parties, Cobb would have been elected by a majority of four votes. This is, therefore, a deception attempted to be played off upon the public mind. The management of the whole contest has put the Whigs in a position of a most obvious want of honest, straightforward action. Knowing that if the Free Soilers were to disband they would be in a minority of four—and knowing that Julian, Root, Giddings, Howe and Allen would never vote for Mr. Winthrop nor any other man not pledged to Freedom—they sought to prolong the contest by every possible artifice by which they could evade the question of Liberty. No man, capable of reasoning, could have expected any other result from the plurality vote than that which took place.

When they attempted, by adopting the resolution to elect by a plurality vote, they were conscious that they could elect a Northern Democrat fully pledged to the principles of Freedom in one hour, instead of electing Cobb. They knew that they could elect Preston King, or Wilnot, or Root, at any moment they pleased. They were told that if they would turn their vote upon any Northern Whig, standing unsuspected on the great subject of Humanity, they could elect him. The Free Soilers took every opportunity to assure them of these facts, and, as you see, voted for Mr. Stevens of Pa. for the purpose of placing on the record their readiness to elect any Whig who was not an acknowledged doughface. Yet that party persisted to the last in adhering to Mr. Winthrop, declaring that they would stand or fall with him.

I am aware that many of their ablest men deprecated that course. Indeed, many of them were indignant at it; but they had not the influence to change the course of their party.

Winthrop was defeated; and with that defeat, the Whigs as a party must sink. A distinguished Senator who sustained General Taylor said the other day, "They are going down so quickly and gently they are not even a bubble marks the spot where they sink."

But I have not yet touched the most painful part of the story. The Whigs saw that a sentiment was gaining ground that the North must unite and place in the Chair a Speaker pledged to Freedom. The Northern press, both Whig and Democratic, urged that course. Members of both parties talked of it freely, and all saw that a few days more would effect that object. This would have been a triumph of Free Soil principles, a triumph of Freedom. The leaders who adhered to Gen. Taylor, became alarmed, called a caucus, and proposed the expedient of a plurality vote. This was a violation and an overturning of the practice which has prevailed since the adoption of the constitution. It has ever been supposed that under our national compact a majority of all the votes was necessary to a choice. But this view of the founders of our government must be overturned. This could not be done while the freedom of debate was permitted. The gag was therefore applied—almost every Whig voting for it, and enough Democrats to give them eleven majority in favor of suppressing debate, in order to violate the constitutional rights of the North. It was under these circumstances that your Representative offered a substitute for the resolution, as you observe in the journal of proceedings.

After the election by plurality was consummated, Staley offered a resolution declaring Cobb duly elected. This showed his view of the matter. And both *The Union* and *Intelligencer* now urge that this resolution cured the previous violation of the constitution. It is due to the Northern Democrats to say that four of them—Cleveland of Conn., Peck of Vt., Doty of Wisconsin, and Wood of Ohio—would not be whipped into the support of Cobb. Let them be honorably mentioned.

Cobb is a minority Speaker. By this protracted contest, a spirit of opposition to the slave power has been created here ten times more powerful than was ever before witnessed in this city. Some of our influential men now say that the Free Soilers will carry all their measures through the House. Two weeks more will renew the contest for Freedom in a more direct and palpable form. Then the country will mark the fruits of this struggle.

Yours.

The sum of behavior is, to retain a man's own dignity, without intruding upon the liberty of others.

The Anti-Slavery Bugle.

I LOVE AGITATION WHEN THERE IS CAUSE FOR IT—THE ALARM BELL WHICH STARTLES THE INHABITANTS OF A CITY, SAVES THEM FROM BEING BURNED IN THEIR BEDS.—Burke.

Salem, Ohio, January 5, 1849.

Some of our correspondents dip into Theology a little too much. They should remember that The Bugle is a distinctive Anti-Slavery paper.

Election of Speaker.

The article from the National Era, and the Washington letter of the True Democrat, both of which will be found in the preceding columns, will serve to explain the circumstances attending the election of Cobb as Speaker of the House. The whole Democratic delegation from the North, with only five exceptions, went for the Slaveholder; and this after all the bullying and insolence which they had suffered for three weeks. Could degradation and servility find a lower depth? Of the five who refused to bow the knee one only is from Ohio. Amos E. Wood was too sound a Democrat, too high-minded a man, to submit to the dictation of the lords of the lash. Let his name be mentioned with honor, while infamy rests upon his poor cowardly colleagues. Among the pitiful dough-faces who dared not resist the will of their Southern masters was Joseph Cable of this District. When his name was called on the final balloting, he answered, "Under protest I vote for Howell Cobb." Under protest, forsooth! Pray what does that word signify in the mouth of a Congressional Representative? "Under protest!" What is it but a confession that he dared not do what his conscience dictated and his constituents had a right to expect? Freeman of Ohio! do you send your representatives to Washington to play the sneak and the automaton at the bidding of slaveholders, "under protest"? After all, we suspect that Mr. Cable's "protest" was like that of the toper, who said, as he swallowed his delicious dram, "I hate to take this, but the Doctor says I must." What a degrading position for a member of Congress, to stand trembling under a Southern caskin, able only to say, "under protest" I sell my own honor and that of my constituents! If Mr. Cable had voted for Cobb in silence, we should have thought far better of him than we now do. We hate above all things your Peckianian pretender to virtue, who seeks to hide his treachery under a cloak. The Free Soilers who cast their votes for Mr. Cable must feel themselves highly honored in the conduct of their Representative!

John Wentworth of Illinois—"Long John," as he is usually called—was also among those who forgot all their professions of Free Soil, and who, by voting for a slaveholding Speaker, proved themselves demagogues of the meanest stripe. The soft politicians who had indulged the bright anticipation that the whole Democratic party at the North were about to take their place on the Buffalo platform must be pretty well satisfied by this time that all is not gold that glitters! We hope this bit of experience may teach them wisdom.

The Whigs, in the bitterness of their disappointment, sold the Free Soilers for not voting for Winthrop, but this is neither manly nor just. Let them ascribe their defeat to their own truckling spirit—to their efforts to carry water on both shoulders—to secure Free Soil votes without displacing their Southern confederates. Winthrop did not stand where the Free Soilers could vote for him consistently with their principles and their self-respect. They made a mistake when they consented to vote for Brown, but with this exception they have acted nobly. They have done, it seems to us, all that could be expected of men in their position.

It is worthy of remark, that the plurality principle was adopted mainly by Whig votes, most of the Democrats being opposed to it. Cobb himself voted against, while Winthrop sustained the measure; and yet the former won the game, while the latter had the melancholy satisfaction of conducting his successful rival to the chair. In allusion to this last circumstance, the Boston correspondent of the *Standard* happily says: "It is not often that a man enjoys the privilege of walking as chief mourner to his own funeral."

HORACE MANN.—The Free Soilers are not a little chagrined at the course pursued by this gentleman, the successor of John Quincy Adams in Congress. The Roxbury Gazette hits him pretty hard in the following paragraph:

On the first ballot after the declaration of Mr. Winthrop, Mr. Mann voted for Mr. Doty of New York, and on the 2d (being the 1st ballot) for Thaddeus Stevens, of Pennsylvania. Considering that four or five thousand Free Soilers in this district voted for Mr. Mann, and that he had indulged himself in voting 39 times for their mortal enemy, and the mortal enemy of their principles, and the mortal enemy of the cause he might have voted once—just once for a Free Soiler—for one whom there was no danger of electing. It would have offended nobody but Schouler, and would have been a cheap offset for 3,000 votes.

W. J. BROWN.—The Roxbury (Mass.) Gazette says that the famous Mr. Brown of Indiana differs from the whole race of Northern Whigs only in this—that he undertook to play all his cards in Washington; while they do all their anti-slavery work at home, and go to Washington with only the slight duty on their hands of satisfying the slaveholders. There is a good deal of truth in this, and also in the following from the *National Anti-Slavery Standard*:

We have no disposition to join in the general outcry against Brown, which is aroused, evidently, not so much at the meanness of the act, as at the clumsiness of the actor. The game he played is nothing new. The very thing which he did has been done a thousand and one times by others. The difference between him and them is that he was not cunning enough to keep his plans to himself till he had secured the benefit which he was bargaining for.

Congress—Latest News.

After the reception of the President's Message both Houses adjourned till Thursday, the 27th ult., and on that day again until Monday last.

In the Senate, on Thursday, the Slave Power unmasked its batteries with a confidence which its recent triumph was well calculated to excite. Hangman Foote unfurled the black banner and disclosed the plan of the battle. He offered a resolution coolly proposing to establish a territorial government in California, as well as in New Mexico and Deseret. Mr. Clemens, of Alabama, moved a resolution of inquiry as to the agency of the Administration in securing the organization of a State Government in California; also as to what the President is doing in New Mexico, and what grounds he has for believing that the people of the latter will at no distant period present themselves for admission into the Union. All this implies a belief that the President has not managed as well for Slavery as he was bound to do, and a determination to resist the admission of California as a State, and at the same time to secure, if possible, the extension of Slavery in all the new territories.

Gen. Houston also presented a resolution, inquiring why the U. S. military officers in New Mexico had not recognized the Judicial authorities of Texas at Santa Fe. This opens the boundary dispute between Texas and New Mexico, and indicates the determination of the ultra Southern men to support the preposterous claims of the former.

These resolutions were of course all laid over to be considered at a future time.

In the House there was a proposition that the Committees should not be appointed by the Speaker, but be chosen by ballot. This led to a discussion between Messrs. Giddings and Winthrop, in which the latter accused the former of having published in respect to him what was utterly false. Mr. G. maintained that Mr. Winthrop had not been true to the North in the appointment of Committees, and the latter defended himself by quoting accusations of an opposite character brought against him at the South. We may give a further account of this debate hereafter.

The House has not yet elected a Clerk, but it is understood that Forney, the regular pro-slavery Democratic candidate, will obtain the office.

Quaker Freemasonry.

The opponents of Reform in a certain Quaker meeting, more than a dozen miles from Salem, have been deeply exercised of late in view of the peculiar condition in which they are placed by the fidelity of a portion of the Society. They have been puzzled not a little to find out by what means they can bring certain refractory members to terms and restore 'quiet' to their agitated councils. Some members, forgetful of the reverence due to ghostly authority, pertinaciously insist that the Society ought to open its ears to the cry of the slave, and to utter an unequivocal testimony against the great Social Wrongs of our time; and when they are baffled in Yearly, Quarterly and Monthly meetings, they even have the audacity to meet in Conference with their brethren who are under similar trials, that by mutual consultation they may strengthen each others' hands. This, in the estimation of certain rulers in Israel, is a grave offence, for which they deserve to be brought to account. In the meeting alluded to there are some, who so far exercised their freedom as to attend the late Conference in New Garden, whereat the leaders were sorely tried. Not all the cries and tears of the slaves, nor all the groans of mangled humanity upon the battle-field, ever caused them half so much anxiety as they have manifested under this exhibition of manly independence on the part of the Reformers. What to do with them—how to bring them to terms—was the question. And what, reader, do you suppose was the measure to which these sticklers for 'the order of Society' resorted? You will stare, but they called a Conference! Yes, these conscientious haters of Reform, after impudently asserting that those who had attended the Conference at New Garden had thereby forfeited their membership in the Society, proceeded to hold secret meetings among themselves, for mutual consultation and advice. Three times in as many successive weeks did they gather in their house of worship, under a notice, not publicly given like that by which the New Garden Conference was convened, but privately, stealthily conveyed to their own party, and studiously concealed from the friends of Reform! Intending to review the conduct and measures of the Reformers, they had neither the courage nor the manliness to do it in their presence, but assembled in secret conclave. They did not indeed meet under the protection of lock and key, nor place a tiler at the door, but they invited only the members of their own party. Thus convened, they gave utterance ('murder will out,' you know,) to the grief of their hearts in view of the 'disorderly' proceedings of the Reformers in attending the New Garden Conference, &c., &c. We have heard of a father who, while his own lips were giving utterance to the language of profanity, flogged his son for swearing; but this private conclave of Quakers, assembled to give vent to their grief over the violation of Discipline involved in the call of the New Garden Conference, puts that story completely into the shade.

Equal Suffrage.—The Colored People of Ohio will hold a Convention in Columbus on Wednesday next, to adopt such measures as may be thought necessary to secure for themselves, in the new Constitution, the Right of Suffrage. They will have the sympathy of every true friend of Liberty, and we hope their efforts may be crowned with success.

FREDERICK BREMER was received with great enthusiasm at Cambridge, Mass., where he was the guest of James Russell Lowell.

Sons of Temperance.

GENEVA, Dec. 23, 1849.

FRIEND JOHNSON:—In The A. S. Bugle, Oct. 27, the following Editorial appeared:

"SONS OF TEMPERANCE.—This body, though claiming to be founded on the principle of fraternity, is governed by the spirit of caste in its most odious form. No colored man is admitted as a member, the Grand Division having made a rule to that effect some time ago. Rev. S. R. Ward, an educated man of unimpeachable character, was admitted to membership, contrary to the rule, by a local body. It was reported to the Grand Division, and the District Deputy who admitted Mr. Ward was expelled. Finally, to get rid of the black man, the body threw up its charter and organized anew," &c.

This was read before the "Sons" of Geneva Division, No. 533, last week, and pronounced to be untrue, by the leading "Sons," that "No colored man is admitted as a member, the Grand Division having made a rule to that effect." It is not true that the "Rev. S. R. Ward, an educated colored man of unimpeachable character" was admitted to membership contrary to the rule, by a local body. It is not true, "The act was reported to the Grand Division, and the District Deputy who admitted Mr. Ward was expelled." "Finally," it is not true, "to get rid of the black man the body threw up its charter and organized anew." It was also reported that Divisions composed of colored men, have Charters granted them by the Grand Division, and are on equal footing with the white "Sons." Thus you see, Mr. Editor, you are placed in no evitable position for "Love, Purity, and Fidelity." In reply it was said, without doubt Mr. Johnson has proof on hand to sustain the charges. By laying the facts before the public, you will oblige a lover of truth.

JOS. HARDING.

Remarks.

We publish the above very cheerfully. In the paragraph referred to we stated what we had good reasons to believe true, but we did not speak from our own knowledge, and may have been mistaken in regard to the circumstances of Mr. Ward's connection with his separation from the "Sons of Temperance." On that subject, however, we shall say nothing now, but wait for Mr. Ward's story. Will he oblige us by either stating the facts in his own paper, or sending them directly to us? If we have done the "Sons" any injustice, we desire to make amends.

In regard to the main charge which we preferred against the institution, viz: that it is governed by the spirit of caste, it is not denied but confirmed by Mr. Harding. He says that charters are granted to divisions "composed of colored men." In other words, colored men are not permitted to become members of the same Divisions with white men, but are treated as a distinct and separate caste. This proves what we said, viz: that "the Sons of Temperance, so far as colorphobia is concerned, are not a whit better than the popular Churches." It is of comparatively little importance whether we were right or wrong in our statements respecting Mr. Ward's case, since the main accusation is acknowledged to be true.

Rocky River Anti-Slavery Society.

At a meeting of the friends of Anti-Slavery Reform, convened according to previous appointment at Richfield, Dec. 16, 1849, EDWARD J. FULLER was appointed Chairman, and C. S. S. GRIFING Secretary.

Samuel Brooke then presented a Preamble and Constitution, which were received for the consideration of the meeting, and after due examination and discussion, adopted as follows:

Slavery being a sin and outrage upon humanity, it necessarily follows, that those who voluntarily aid the slave-dominant in holding his victim, either through the organizations of society, political and ecclesiastical, or by individual actions, are involved in the guilt of slaveholding.

Resolving, therefore, as we do within the limits of a government, a part of whose object is to aid in slaveholding, and amidst institutions of Religion giving their sanction and support to Slavery; in order to acquit ourselves of our duty, hasten the emancipation of the slave and the downfall of a slaveholding religion, we agree to form ourselves into a Society, to be governed by the following

CONSTITUTION.

Art. 1st. This Society shall be called The Rocky River Anti-Slavery Society, and embrace within the limits of its operation; that part of the Western Reserve West of the Cuyahoga River, and shall be auxiliary to the Western and American Anti-Slavery Societies.

Art. 2d. The officers of the Society shall be a President, Vice Presidents, Secretary, Treasurer, and eight Councillors; the President, Secretary, Treasurer and Councillors constituting an Executive Committee to transact such business as may be entrusted to it by the Society, five of whom shall constitute a quorum for the transaction of business.

Art. 3d. Business meetings shall be held Quarterly, at one of which an annual election of the officers of the Society shall take place, and it shall be the duty of the Executive Committee to transact such business.

Art. 4th. It shall be the duty of the Executive Committee to appoint three persons in each township to collect funds for the Society and pay them over to the Treasurer, to procure subscribers for Anti-Slavery papers, collect accounts for the same when furnished by the Secretary, and perform such other business for the Society as they may be called upon to transact.

Art. 5th. This Constitution may be amended at any annual meeting of the Society.

Art. 6th. Persons may become members of the Society by signing the Constitution and co-operating with us in our efforts to abolish Slavery.

The Convention then adjourned to meet at Richfield, Dec. 23d, at which time the following officers were chosen:

President—EDWARD J. FULLER, of Brighton.

Vice Presidents—Mason Oviatt, Richfield;

Cornelius Sherman, Brunswick; Samuel Mer-

rill, Sullivan; Chesman Miller, Richfield.

Secretary—C. S. S. GRIFING, Litchfield.

Treasurer—Timothy Woodworth, Litchfield.

Councillors—Josephine S. Griffing, Litchfield;

Mary J. Smith, Litchfield; William Ingersoll,

Grafton; Wm. H. Crittenden, Grafton; James

Newton, Westfield; Abby L. Bridgen, Wel-

lington; Elijah Poor, Richfield; J. B. Lambert,

Bath.

The following resolution was then adopted: Resolved, That we deem it expedient to sustain Lecturers, and that immediate measures be adopted to obtain funds necessary for their support.

The Convention then adjourned sine die. E. J. FULLER, Pres. C. S. S. GRIFING, Secy.

The Executive Committee met at Litchfield, Dec. 28th, 1849, organized, and resolved to sustain J. W. WALKER as a lecturer within the limits of this Society; and in accordance with the 4th article of the Constitution, appointed the following persons to procure subscriptions in their respective townships to sustain the operations of the Society:

Richfield—Elijah Poor, Tho's Ellsworth, Brickettsville—C. Miller, Lucinda Walling, D. H. Morgan. Royalton—H. Bangs. Beres—Hiram M. Carrs, Dwight Holbrook. Brookfield—Anna C. Fuller, Samuel Cleveland. Brunswick—Samantha Sherman, Josiah Southam. Grafton—Wm. H. Crittenden, R. Hewson. Litchfield—J. Woodworth, Almira Maynard. Wellington—Abby L. Bridgen, S. Humphrey. Sullivan—P. Cummings, Alva Strong, H. H. Drake. Hartsville—P. Merrifield, D. King. Westfield—Ezra Newton, Asa Farnham, A. F. Walcott. Sharon—Tho's Rhodes, Mr. Chatfield. Wadsworth—Ellen C. Dickinson. Medina—James Brown, A. J. Beatty. Weymouth—H. H. Hicox. Bath—J. B. Lambert. Grafton—Levi Spees.

These persons are requested to procure subscriptions as soon as practicable and forward a list of the same to the Treasurer, J. Woodworth, Litchfield, Medina Co. Payment to be made to the Treasurer, or to J. W. Walker, who will report the same. The Committee then appointed the first Quarterly meeting of the Society to be held at Litchfield, Feb. 3d, 1850.

C. S. S. GRIFING, Secy.

The first Quarterly Meeting of this newly formed Society, as is seen above, will be held on the 3rd of February, at Litchfield. It is hoped that delegates will attend it from every town that this notice reaches. The friends at Litchfield will receive them with a warm welcome.

We hope also that the friends of the cause in each town will exert themselves immediately both to obtain all the subscriptions they can, and to procure the names of those willing to have them registered as co-operating members of the Society.

The Executive Committee have made some appointments in accordance with the 4th Article of the Constitution. I would suggest that the friends in each town meet on the 20th, to make arrangements to secure the attendance of one or more persons from their respective towns at the Quarterly Meeting, to make arrangements for sending to the Treasurer a list of all the subscriptions, and to the Secretary a list of the names of all those willing to have them appended to the Constitution as members, designating those who will act as Town Committees. It is fully secured the objects of the formation of the Society, it is important that all of these matters should be attended to promptly.

J. W. Walker will attend a meeting at Beres on the 20th January, at Richfield the 27th, and the Quarterly Meeting on the 3d of February. His other appointments will be announced next week. SAMUEL BROOKE, Gen. Agent.

P. S. It is important that the subscriptions, as far as practicable, should be paid up at the time of the Quarterly Meeting. S. B.

The Free Soilers of Ohio will hold a Convention some time next Spring, to nominate a ticket for State officers. They do not meet to merge their organization in that of the Democrats.

OHIO LEGISLATURE.—The Senate is organized at last, and now the work of legislation will probably begin in earnest. The officers of the Senate are, H. G. Blake, Whig, Free Soiler, &c. Medina, Speaker; J. R. Knapp, Dem., Clerk. L. L. Rice, Sergeant-at-Arms. The Governor's Message will soon come to hand.

HON. J. CABLE will please accept our thanks for a copy of the President's Message.

Mrs. T. J. FARNHAM.—A letter from New York says that Mrs. Farnham, who sailed for San Francisco in the *Angelique* last Spring, was left behind at Valparaiso under the following circumstances: She had engaged at Valparaiso a Chilean servant, for whom she was told no passport was necessary on leaving the country. As the vessel was about sailing, news was conveyed on shore that this Chilean was on board, and she was informed for the first time that a passport was requisite. She, with the Captain, immediately weighed anchor and set sail without either. On board the *Angelique* were Mrs. Farnham's two children—two whom she will consequently be separated until her arrival in California, whence she proceeded as soon as possible afterward, by another vessel, receiving meanwhile every kindness from her case, could bestow. The Captain, it seems, had not conducted himself altogether properly during the voyage, and passengers intended to apply for legal redress on their arrival at San Francisco. Mrs. Farnham taking an active part in the movement, he conceived the plan of leaving her behind to get rid of her evidence in Court. She was left at Valparaiso with only a dollar or two in her pocket, but the party above mentioned procured for her funds to supply her wants.—Boston Bee.

LECTURE ON WOMAN.—Lucetta Mott delivered an able lecture on this subject, to a crowded audience, in the large saloon of the Assembly Buildings, on Monday evening of this week. The lecture was elicited by one recently delivered by Richard H. Dana, on the same subject. Although Mrs. Mott spoke for nearly two hours, her audience did not seem to lose interest in the lecture, or to be in the least degree wearied. We understand that many persons went away, unable to obtain entrance, on account of the density of the crowd. The lecture will, doubtless, be reported in some of the daily papers.—Pa. Freeman, 22 Dec.

SIR HENRY LYTTON BULWER has entered upon his duties as Minister of the British Government at Washington.

Slavery and

FRIEND JOHNSON:—The favorable opinion induced me to send thoughts; yet an spread out on paper deem them worthy. heart is to be useful and if thought, word fit mankind, I will withhold it.

I can hardly realize few short years back from society. I was his, and was den brethern, was den tember of righteousness, and hated cause it sustained injustice and false yet, many noble souls nality with mine, at Joy the social mingling, my outraged heart p thoughts turn, the rises to my mind, w a sweet companions hours.

Pardon this—I w fish reasons; but for in my own situation, for the slave are str shall fall. Heaven's downfall of the accu shackles fall from the religion that has so Justice shall fall from never to rise again eyes in holy horror, ity should fall. Chris oppression. Christian but popular religion i

stale to our path as ward to relieve our religion must be bro from the slave com methinks some zeal enough that you w civil institutions; w our hopes of Heaven I do not believe the p your church; she ha rious ports; if you your own heart; if y "will find the path way in it and you cannot.

As for your governm of minor importance; ment, or any other p ple elect their repre sewer, where all the gendered in the Chur is—drained off; the at an end, and a purer better government. T sale murder and exte government has lately have taken place, had pure morals

Slavery and the Popular Religion.

FRIEND JOHNSON: Your kindness in publishing my first attempt to write for the public eye, and the favorable opinion of partial friends, have induced me to send you a few more of my loose thoughts; yet am I not desirous of seeing them spread out on paper, unless your judgment may deem them worthy. The greatest desire of my heart is to be useful in the cause of humanity; and if thought, word, or act of mine, can benefit mankind, I will not, because I ought not to, withhold it.

I can hardly realize the fact that I exist. A few short years back, I was almost an outcast from society. I, who loved my Creator because I was his, and mankind because they were my brethren, was denounced as an infidel, a contemner of righteousness, because I hated oppression, and hated the religion of the world because it sustained it. No change has taken place in my sentiments, only that my hatred of injustice and false religion has increased; and yet, many noble souls now acknowledge congeniality with mine, and very frequently do I enjoy the social mingling of soul with soul, that my outraged heart panted for. Wherever my thoughts turn, the recollection of some friend rises to my mind, whose last kind greetings are a sweet companionship to me in my solitary hours.

Pardon this—I would not refer to it for selfish reasons; but from the reality of the change in my own situation, my hopes of redemption for the slave are strengthened. Yes! Slavery shall fall. Heaven and Earth have decreed the downfall of the accursed system; and when the shackles fall from the limbs of the slave, the religion that has so long stayed the course of Justice shall fall from its blood-stained throne, never to rise again. Let no one lift up their eyes in holy horror. I said not that Christianity should fall. Christianity has no affinity with oppression. Christianity will redeem the slave; but popular religion is even now the main obstacle in our path as we endeavor to press onward to relieve our suffering brother; and that religion must be brought into general contempt before the slave can be emancipated. What I mean is some zealot here exclaims, is it not enough that you would destroy our glorious civil institutions; would you also deprive us of our hopes of Heaven? I tell you, pious friend, I do not believe the path to Heaven lies through your church; she has no key to unlock its glorious portals; if you seek Heaven, examine your own heart; if you find it not there, read the parable of the good Samaritan; there you will find the pathway plainly marked out; walk in it and you cannot miss the heavenly city. As for your government, it is with me a matter of minor importance; for what is your government, or any other government where the people elect their representatives, but a common sewer, where all the filth and stench that is engendered in the Church—that modern Babylon—is drained off? If we can destroy your city, the moral pestilence that arises from it will be at an end, and a purer religion will produce a better government. Think you that the whole-sale murder and extensive robbery that your government has lately been engaged in, could have taken place, had your churches inculcated pure morals? If you do, then are you truly unacquainted with the power of religion. Religion makes the morals of any people—of all people; a bloody religion prevailing in any nation will not produce a morality that shudders at shedding of human blood; a religion that is all faith will not produce a public sentiment that loves its neighbor as itself; a religion that hugs slaveholders in its embrace will not make a nation hate oppression; it is on the religion of this country the guilt of Slavery rests, and such a religion deserves universal execration; such a religion must be destroyed.

I earnestly entreat all, who are yet clinging to this religion of shadow without substance, sound without sense, to examine it; search it from its origin downwards; examine each tenet that is preached to you and see whence it was derived; then read the law of Christ, and by the light of your own understanding compare what men have left us of his teachings with what you have been accustomed to receive as true religion; and let your own reason decide whether you have been following the true light, or an ignis fatuus. Then trace the Church's religion, in all its winding operations, from its earliest days until now; and I hazard nothing in saying that you will discover that, wherever an imposing ceremonial has been attached to it, the pagantry and parade has soon destroyed pure and undecayed religion. Wherever the doctrine of atonement by blood has been generally believed in, there have men been most inclined to shedding human blood; wherever men have most religiously believed that they could do nothing for themselves, but that God and Christ must do all, there have they ever been found most backward to relieve the suffering of others. And I believe these dogmas are naturally productive of this effect; for if men conscientiously believe that God ordained human suffering, how can they be expected to raise their hand in opposition to the decree of Omnipotence, and put an end to what God beheads with so much complacency? Or if they believe that God so loves human blood that nothing else will reconcile him to his children, how can we expect them to hate what God delights in, and tremble at the idea of killing their brother? I know that thousands and thousands are members of churches in this country that would not be there if they were acquainted with the true history of their religion. Men do not naturally love oppression, say the priesthood what they will; man naturally loves his race, and every impulse of the human heart would lead him to relieve human suffering, were it not that his natural bias to mercy has been prostrated by the teachings of error. I believe that man's predominant inclination is by nature love—love to his kind. Humanity and love are the strongest feelings of his nature, but error has introduced discord, and error still supports injustice. Show men that happiness is only to be found in doing our duty

to others; demonstrate to their reason that this is the law of the Creator, and that he requires no other sacrifice from man than the sacrifice of selfish indulgence, and their own desire for happiness will at once lead them to love the great and beneficent Existence who has created them—all his intelligent creatures as children of the same parent, and every thing he has made as a part of the great whole.

But is this done by our preachers? Verily, nay! Continually are they harping on the same string—sin and misery—natural depravity and endless perdition; representing God as a merciless tyrant, who has created a being whom he cannot govern. But then they bring forward another existence who can, and does govern this man-fiend; and this being is one whom their God created, and yet he became more powerful than his Creator; we rebelled against him, and, ever since, every thing God has done this being has counteracted; and when God had done his last work, and sat down to rest, this priestly Devil starts up and takes possession of his work, and destroys all its beauty, and now keeps possession of it, and all God's power cannot dislodge him, unless an innocent man suffers martyrdom, and every other man believes that this blood will drive out the Devil.

Do, my friends, in the name of common sense, do look at the absurdity of your system. What is your idea of God? Is he omnipotent? then whence came the power that could defeat his purposes? Is he beneficent? then how can he hate those whom he has made? Is he impartial? then he loves all his children equally; and why do you pray to him to abolish Slavery? Could an impartial God ever establish that? then why beg him to put an end to what he never established? It was man who established Slavery, and by man it must be abolished. Man has disturbed the harmony of nature by choosing the path of error. He must retrace his steps, come back to the way of truth, and God's law will at once restore harmony. Has Christ said any thing of bloodshedding being necessary? Can any priest, can all the priests, put such a construction on his teachings? I beg of you, in the name of suffering humanity, in the name of that holy being you profess to love—Jesus of Nazareth—in the name of the great and gracious Being that gave you existence, to examine diligently into what you profess to believe.

I suppose you will say you have inquired.—Of whom? Why, of your preacher; and perhaps has quoted Paul to you, and by some forced construction of the apostle's words, still further confirmed your faith in the creed of your sect. And who was Paul? Was he any thing more than man? Did God give to him any faculty that he gave not also to you? We have no proof that Paul's writings have been correctly transmitted to us; but we have abundant proof that if they have, they are not all inspiration. Did all Divine inspiration cease when Paul and the Apostles ceased to exist? And if they had never existed, and Christ's teachings had never reached you, would not your duty have remained the same? Perhaps you will say, if you doubt Paul, why not also doubt Christ? I believe not all a train of corrupt priests have handed down to us concerning Christ; but the beauty and truth of his law—so exactly suited to the nature of man, so harmoniously in concert with what I conceive of a Holy God—commands it so forcibly to my understanding that my reason tells me it is right. I think I hear some one here say, 'I cannot understand why you acknowledge a part of the book, and reject a part; why not receive all, or reject all?' Because my reason bids me reject what it declares is not in accordance with truth. Still you cannot comprehend these Comcoaters—there seems such inconsistency in them. And have you, my good sister or brother, never met with inconsistencies in your faith? Tell me how you reconcile God's perfect holiness with his approval of sin in the Jewish patriarchs; explain to me the origin of that Devil that is more powerful than God; reconcile, if you can, the fact of the innocent suffering for the guilty with Divine justice; tell me how one Jewish God became three under your system, and what is their connection with each other? Point out to me why it is that after your proselytes have met with a change of heart, and as you express it, become reconciled to God, that they still remain unreconciled to their brother—still enslave him, still kill him in war, still hang him on the gallows, still cheat him out of the just reward for his labor, still deny him a share in his lawful inheritance, the earth, and still grasp after wealth and power that they may trample still lower down the image of God! Can you understand all these things? If you can, explain them.

But I will tell you why you cannot understand a religion of reason. It is because you have been so long down prostrate on your face, groping in darkness among sectarian rubbish. You have never yet raised your mental vision high enough to discover the lowest step of the ladder of Truth, which you ought to be attempting to climb. Arise, I beseech you. Much work has to be done. Your brother, your sister, is suffering—they call aloud for help, and Christ has told you to do unto them as ye would they should do unto you. If you were a slave, should you think any one fulfilled that command who remained in an organized body that held the men fast in her bosom who held you in bondage? No, you would only think them hypocrites, if they pretended to sympathize with you, while they acknowledged as Christian brothers those who oppressed you. Oh! that I had language to lay this matter before you as it ought to come before you. But my powers are weak; I am incapable of saying all the subject demands. Yet let me once more urge it upon you to consider and reflect deeply, especially on this one point. Is there not something in the very system you are upholding that is inherently wrong? Are not the dogmas of the churches calculated, in their very nature, to corrupt the morals of mankind? 'Tis hard language, but in my soul I believe that this dogmatical religion

is the very thing that keeps mankind from their duty. I hope that I have not wearied the readers of The Bugle with my preaching.

FRIEND JOHNSON, you changed my obligation into ablation in my Address. Perhaps it would be well for the health and morals of mankind if every vain obligation was changed into a personal ablation. If you think well to publish this, you will hear from me again. Believe me, with much respect,

Thine, A. CLARK.

AUSTINBURG, Dec. 18, 1849.

MR. EDITOR:—Enclosed is an article written by Mr. Pixley, of Unionville, and sent by him to the Editor of the Oberlin Evangelist, some time since, requesting him to publish it, which he has refused to do. Being pleased with the piece, and believing in free discussion, I said to Mr. Pixley, "if you will let me have the article, I will send it to the Editor of the Bugle and request its publication in his valuable paper," which I hereby do, and hope you will give it a place.

Truly yours,

D. W. STANTON.

Garrisonian Infidelity a Humbug.

UNIONVILLE, Dec. 29, 1848.
The Oberlin Evangelist, of Dec. 20th, calls the attention of its readers to guard against the Infidelity of Garrison, Henry C. Wright, and others. They long supposed Mr. Garrison an infidel, and now they find in the Liberator of Nov. 4th, the information which they sought. The idea that they condemn, is, that the affirmation of a man's own intelligence is superior to and must test all external information—and further that the Bible is not the only rule of faith and practice. Now I wish to show, in few words, that these are the very ideas that they teach at Oberlin, and that all their students are required to study them as fundamental articles. It is an admitted truth, by them, that we have two revelations from God, the internal and the external, and that the internal is superior to the external.

I will here quote from Mahan upon the Doctrine of the Will—a school-book at Oberlin—the following passage, pp. 54, 55. "As the words of God (see Romans 1—19, 20) are as real revelations from Him, as the Bible, so are the necessary affirmations of our own intelligence. Suppose that in the external revelation of the scriptures the fact is revealed and affirmed that we are not free, but necessary agents. Has not God affirmed in one revelation what he denies in another? Of what use can the internal revelation be to make us necessarily sceptical in respect to the internal? Has the Most High given two such contradictory revelations?"

The idea is not that God has not given two revelations, but that he has not given two contradictory revelations, and that every revelation that contradicts the necessary affirmation of the intelligence cannot be of divine origin. And if there can be two revelations from God that contradict each other, we are necessitated to fall in with the internal to the exclusion of the external—that is, we are necessarily sceptical; and if necessarily sceptical, or infidel, no blame can possibly attach to it, as blame is the result of choice only. As a matter of fact all the movements of the intelligence are necessary, and therefore not infidel, because infidelity cannot be based upon the affirmation of the intelligence, but upon the noncompliance of the will to carry out the affirmation of the intelligence.

That human reason is to sit in judgment on revelation, and test its validity, is evident from the writing of the Apostle when he says, "The Gospel of Jesus Christ commands itself to every man's conscience," and that the whole Bible is not the Gospel of Jesus Christ and does not commend itself to every man's conscience is evident from the Apostle's argument with the Hebrews, viz: If that first covenant had been faultless then should no place have been sought for the second.—Again, if perfection were by the Levitical priesthood, what need was there that another priest should arise after the order of Melchisedec, and not after the order of Aaron?

The Priesthood being changed, there is of necessity, also, a change of the law. Mahan, by asserting that the affirmations of intelligence are as real a revelation from God as the Scriptures, and that the intelligence is necessarily sceptical if it affirms against the scriptures, does as really assert the supremacy of human reason as the reforming 'infidels' against whom they declaim. If the affirmations of the intelligence are a revelation of God, to submit ourselves to God and resist the Devil is to submit ourselves to human reason and reject absurdities. As faith is the necessary result of intelligent affirmation, it is impossible that there should be such a thing as infidelity in faith, but infidelity consists in refusing to be governed by faith; that is, intelligent affirmation. As all the affirmations of the intelligence are involuntary it is impossible that infidelity should arise from this quarter, because choice and a choice in opposition to the intelligence is the necessary element of infidelity—and it is all a humbug to imagine infidelity can arise from any other source. I believe the Oberlin Professors cannot dissent from this conclusion, although they accuse the modern reformers of being infidel in faith, while they admit that they are logical in practice. If the above conclusions are legitimate it may be seen at once that fidelity in practice is fulfilling the law. S. D. Cochran says in

Quarterly Review, Aug. 1846, page 17, "To reject what reason repudiates, after fair inspection, is virtuous." Thus he asserts the supremacy of human reason.

Again, infidelity to the revelation of God, internal and external, is to receive ideas as truths without the affirmation of intelligence and even those that are opposed to such affirmation. For example, Whose intelligence will say that Pilot's washing his hands made him innocent; and who will say that any thing material will change the immaterial? No amount of external testimony can satisfy the internal except they harmonize. If received at all, it must be received as an assumption. In view of the above argument, who is the infidel, the Garrisonian, or his opponent? Let the reader judge.

P. PIXLEY.

Letter from Parker Pillsbury.

DEAR FRIEND JOHNSON: My promise to write for The Bugle is as yet unfulfilled. Not, however, because you, or our Ohio friends, are forgotten. I remember my recent visit to your State, as one of the happiest incidents of my life. I remember the Berlin Convention as the most interesting Anti-Slavery gathering I ever attended, and I remember the kindness and attention of my friends at New Lyme, Litchfield, Twinsburg, Randolph, New Garden, Oakland and Haysburg, (never of course forgetting Salem), and shall remember, while memory does its office, May my deeds ever be the language of gratitude. And may my friends ever feel that their kindness towards me was not misplaced. Whoever should deserve all that I experienced of their goodness, would be fit for the upper heaven.

Since leaving Ohio, my lot has been cast under far less indulgent skies. I have performed a short mission, in connection with others, in Western Connecticut, the very birthplace of multitudes now on the Western Reserve. But you would not suppose many of the people belonged to the same race. They have not even advanced beyond Revivals of Religion! And so long as the wizard power of the priesthood remains unbroken, there is no hope. I told the people of the difference between them and their relatives and acquaintance who had removed West, and recommended a like emigration to them, as the most effectual means of grace in their power.

Nothing gave me more pleasure as I travelled in your State, than the deplorable condition of many of the meeting-houses. The people there are fast learning that "the Most High dwelleth not in Temples made with hands"—a great lesson indeed. I hope the churches and ministers will yet build up again those widows' houses they have so long devoted, to erect costly habitations for their god. The world has yet to see, for the first time, a church as such, building a tent even, for one of God's poor children, though multitudes of them annually perish in the streets.

But let one thing be ever remembered. In breaking away from old religions, there is danger of a vibration to the very opposite extreme—to a reckless disregard of all moral sentiments, a relapsing into vice, and every form of sensual as well as sordid, selfish indulgence, more hateful and hurtful, if possible, than even that state from which we have so long prayed to be delivered. So was it in France in the Revolution of 1793. The exactions of the Church had been so atrocious, that when the people did once burst the iron chains, a reaction ensued, terrible to behold, terrible even in history. But though the horrors of those scenes baptized the period as the "Reign of Terror," the religion was responsible for most of them, and the government for the rest.

Let it not be so among us. We have seen the end of the National Religion. Slavery, War, Hanging, Persecution for opinion's sake, are not transient, incidental appliances of it; but a part of its fundamental faith, defended from scripture, justified as a necessity, sanctified by sermons and sacraments, and practiced by nearly every denomination great and small, throughout the land. Baptist buys Baptist, Methodists drive Methodists to market, Presbyterian preys upon Presbyterian, Episcopalian cats Episcopalian, (or the price of him,) at Sacramento, and Quaker and Campbellite buy bullets and bombshells to defend such a commerce, and swear annually their allegiance to a government, red and reeking with such abominations. This we have seen.

But let us remember, that though justice and righteousness have long ago fled the church which exists under these names, they have not left the earth. Nor can we absolve ourselves from their claims. Nor should we wish to.—The law of our nature and being, penned with God's own finger, an authority from which there is no appeal, demands that truth, trampled in dust by the priesthood, righteousness set at naught by the church, and justice receiving its very death by the people, should yet be vindicated, magnified and made honorable by their friends and worshippers. Blessed they are, and shall be, who are ruled by humanity and the love of man.

Truly your friend,

PARKER PILLSBURY.

Concord, N. H., 21st Dec., 1849.

PROSCRIPTION OF BENTON.—The slave power has demanded another victim. That demand has been complied with. Thomas H. Benton, the oldest Senator and one of the ablest statesmen of the Republic, has been displaced from the Chairmanship of the Committee on Foreign Relations by the United States Senate to gratify Calhoun, Foote, and other leaders of the cohorts of the slave power. These men demanded the sacrifice and the Democratic party, to its eternal disgrace, submitted. Benton, the old friend of Jackson, who for thirty years has been ostracised to gratify John C. Calhoun and Hanganam Foote. Benton received but two votes and they were given by Hale and Chase, Free Soilers.

DEATH OF WM. MILLER, THE PROPHET.—Mr. Miller, of Hampton, N. Y., somewhat celebrated for his views respecting the nearness of the advent, died at his residence on Thursday the 20th, in his 68th year. He was born at Pittsfield, Mass., Feb. 15, 1782.

FOUR PERSONS RETURNED TO DEATH.—In Washington, D. C., on the morning of Christmas day the dwelling of a colored man named Wells, residing at the Navy Yard, caught fire, and four human beings fell victims to the flames.

MORE ANNEXATION.—The fever of annexation is said to have broken out in Jamaica. That being a free Colony, our Southern masters will not probably show quite so much zeal to receive it as a member of the Confederacy as they have displayed in the case of Cuba.

News of the Week.

Foreign.

ENGLAND.—The Dowager Queen, Adelaide, widow of William IV., died on the 2nd inst.—Another expedition was about being fitted out to proceed to Behring's Straits, in search of the missing navigator, Sir John Franklin and his crews.

FRANCE.—Four hundred of the insurgents of June arrived in Paris, from Havre, having been liberated by the Attorney General. Ledru Rollin has issued a pamphlet defending his conduct on the 13th of June. The pamphlet has been seized, and the printer subjected to legal proceedings. Orders have been sent to withdraw a portion of the army from Rome.—Measures have been taken to improve the condition of emancipated slaves in the French dependencies. The Assembly have rejected a motion to abolish the death punishment for all offences.

ITALY.—The fortress of Gaeta having been repaired and armed for the Pontifical residence, is to be garrisoned by troops, and arrests continue to be made there. No time has yet been fixed for the Pope's return to Rome.

TURKEY.—The fate of the Hungarian refugees was not yet settled, nor likely to be soon disposed of. The Czar insists on having the Hungarian and Polish refugees banished from the Ottoman Empire. The Porte resists the demand, and so the matter stands—the two Governments are preparing for a hostile meeting if necessary.

HUNGARY.—Affairs continue unsettled. It is said that Prince Metternich has written to an Austrian Minister, declaring that the Austrian Monarchy can not enjoy a lasting peace unless Hungary shall be maintained in its former relations as a separate State. Notwithstanding the utmost precaution of the police, Kossuth medals have been introduced into Hungary.—The Magyar patriots place incalculable value upon them.

Domestic Intelligence.

WONDERS OF THE TELEGRAPH.—Our readers are already aware that, through the politeness of the operators in the O'Reilly Telegraph line, they were furnished with the President's Message, on Tuesday—as acceptable a present as they could have received—but few know that the inhabitants of eighteen other towns and cities in the West, on the same day, received the same Christmas gift from the same source.

The operator, seated in the Telegraph office at Baltimore, sent the Message to all the following places, at once, viz: Harrisburg, Carlisle, Pittsburgh, Canton, Massillon, Cleveland, Erie, Buffalo, Sandusky, Toledo, Detroit, Steubenville, Wheeling, Zanesville, Columbus, Dayton, Cincinnati and Louisville, and if the wire across the Ohio river had not been broken, would, with equal facility, have sent it to St. Louis, and the other towns on that line. It must not be forgotten that the points mentioned above are those where the *press* received it, for there were numerous other points at which the operators of the various offices received it for their own private information.

This was, perhaps, the greatest telegraphic feat ever performed, either in this, or any other country: there was not a single mistake made by the operators, nor had the Baltimore office ever repeated a single word.—*Pittsburgh Gazette.*

FROM CALIFORNIA.—The steamer Empire City arrived at New York on the 25th ult., with half a million of gold and 277 passengers.—The mails were left behind on the isthmus. The result of the election was not positively known, but it was believed that Peter H. Burnett was elected Governor and John McDougal, late of Indianapolis, Lieut. Governor. The candidates for Congress were numerous, and no one can tell who is elected till the votes are canvassed. The Legislature is thought to be decidedly Democratic, in consequence of which F. Butler King (late of Georgia) will stand small chance of being elected U. S. Senator. Col. Fremont and Dr. Gwinn, it is believed, will be sent to the Senate.

The accounts from the mines are various and contradictory, and it is hard to tell what is true from what is false; but it is believed that the number who are making fortunes is small compared with the multitude who work hard for small returns.

BREACH OF PROMISE.—Sunday Contracts.—A suit, for damages for the breach of a marriage contract, was lately tried in Philadelphia, where the defence set up was, that the contract was made on Sunday, and therefore void. On this point the Judge's charge to the Jury is thus reported:—

"That the law in regard to Sunday contracts did not extend to contracts of marriage, which, by many religious sects, were considered as solemn sacraments, to be only sanctioned by impressive ceremonies. The contracts made on Sunday, which are void, are those relating to worldly business. To hold that marriages solemnized on that day were void, would be to disturb thousands of marriages which have been contracted, and to render illegitimate a very large number of citizens. The jury found a verdict for plaintiff."

FIRE AT AKRON.—An extensive fire occurred in Akron on the 27th ult. It broke out in the building occupied by T. Waggoner, as a Trunk and Harness establishment. That and the adjacent buildings being wooden tenements, the flames spread with great rapidity, and notwithstanding the active exertions of firemen and citizens, before the fire was arrested, the entire space from the bridge store on Market street, to the Post Office buildings on Howard street, was included in the burnt district. It is impossible to give any correct estimate of the loss, or to state the amount of insurance. The fire is supposed to have been the work of an incendiary.

FLOODING APPROVED BY THE UNITED STATES GOVERNMENT.—By the following paragraph from the Norfolk Herald it appears that President Taylor approves of flogging in the navy: The sentence of the Naval Court Martial, in regard to the mutineers on board the U. S. ship Germantown, we learn was carried into effect yesterday at noon, on board the U. S. ship Pennsylvania. The prisoners were sentenced to receive fifty lashes each, but the number was reduced to thirty-six, and then to be discharged from the naval service.

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MAIRHEIM.—On New-Year's Eve, at the house of Rachel Ten, New Brighton, Beaver County, Pa., JAMES WHINERY, of New Garden, Columbiana County, to RACHEL W. THOMAS, of Fairmount, Stark County, Ohio.

Notices.

J. W. Walker's Appointments.

Thursday, January 17th, Farmington.
Friday, 18th, Twinsburg.
Sunday, 20th, Richfield.
Monday 21st, Hinkley.
Tuesday, 22nd and 23rd, Bennett's Corners.
Thursday, 24th and 25th, Royalton.
Sat. & Sun. 26th and 27th, Berea.
Tuesday, 28th and 29th, Olmstead Mills.
Thursday, 31st and 1st Feb. Elyria.
Sunday & Mon. 3d and 4th Litchfield, Quarterly Meeting.
Tuesday, 5th and 6th, Grafton.
Thursday, 7th and 8th, Wellington.
Sat. and Sunday 9th and 10th, Fitchville.
Monday, 11th, Troy.
Tuesday, 12th, Sullivan.
Wednesday, 13th and 14th, Spencer.
Saturday, 16th, Lodi.
Sunday & Monday 17th and 18th, Westfield.
Discussion on the Dissolution of the Union.
Tuesday, 19th, Javille.

Important Meeting.

The Abolitionists of Stark, Portage, and the Eastern part of Summit county, are invited to meet at RANDOLPH on the 20th January, to consult upon the subject of forming an Anti-Slavery Society, to comprise that district, and, if thought best to do so, take the incipient steps for forming such a society.

SAM'L BROOKE,
Gen. Agent.

Christian Conference.

Having become acquainted with the movements in New York and Green Plain, Ohio, where Yearly Meetings have been formed on the Congressional plan, and being convinced there is too much machinery, creed, discipline and ritual, in the present arrangements of society, which tends to imprison, rather than develop the beautiful religious sentiment in the constitution of man, we hence propose, that all persons, who love practical goodness and feel the want of religious society which does not sacrifice the man to institutions, meet in Convention at Greensboro', Henry county, Indiana, on seventh day, the 16th of the second month 1850, to examine this deeply interesting subject, with a view of instituting an association similar in character to that denominated the Religious Society of Congregational Friends.

Wm. Edgerton,	Obadiah Elliott,
Seth Hinchaw,	Jordan McKering,
Wm. Disart,	W. M. Shelly,
Jesse West,	John Gray,
Hannah Edgerton,	Seth Hinchaw, Jr.,
Matilda Dutton,	Sarah Hinchaw,
Sarah West,	Elisha Hinchaw,
George W. Kern,	Matthew Synons,
David Cole,	Benj. Thornbury,
Nicholas Kern,	B. F. Hinchaw,
Eliza Kern,	Margaret Hinchaw,
Milton Baldwin,	Joshua Newby,
Jos. W. Sanders,	Mary Elliott,
Jerusha Sanders,	Cyrus C. Hinchaw,
Wilson Dillion,	Eliza J. Hinchaw,
Seth R. Allen,	Mary Ellen Branson,
Benjamin B. Elliott,	Enoch Hosier,
Isaac S. Branson,	Wm. F. Dunlap,
Seth Lewelling,	T. S. Harp,
Abner Newby,	Daniel Hiatt,
Charles Lewelling,	Mary Leatt,
James Stallings,	John Allen,
Mary Stallings,	Talbot Garrettson,

Caleb Wickersham, Lewisville, Indiana.
E. J. Wickersham, New Castle, "

Jonathan Bond,	"
J. Wickersham, Lewisville,	"
Phoebe Richards,	"
Mary Wickersham,	"
Susan Wickersham,	"
William Nicholson, New Castle,	"
Miriam Wickersham,	"
Nathan Johnson, Cambridge,	"
Milton Pittman, Milton,	"
H. H. Thornburgh,	"
Henry Thornburgh,	"
Joseph Hussey,	"
N. W. Minor, Dublin	"
George Taylor, Cambridge,	"
Elwood Johnson, Dublin,	"
Wm. B. Edmundson,	"
Thomas A. Dugdale, Richmond,	"
Edwin M. Cook,	"
Maranny Wassen,	"
Frederick Hoover,	"
Elizabeth Hoover,	"
Agnes Cook,	"

FARM FOR SALE.

THE subscriber offers for sale his farm and woodland, consisting of 183 acres—120 improved and the remainder timbered—one mile east of Salem, south of Columbus road. Conditions of sale will be made known by the subscriber residing on the farm.

BENJAMIN BALL.

Dec. 22, 1849.

SELLING OFF AT COST!!

COPE & FILSON'S large new and well selected STOCK OF GOODS, are now offering and will be sold AT COST.

A. Cope one of the firm proposes leaving for the west in the spring, which makes it indispensably necessary that our stock be reduced. The Goods must and shall be sold. We invite all who wish to purchase good and cheap articles, to give us a call at the sign of the Swan.

COPE & FILSON.

Salem, O., Dec. 15, 1849.

JOHN C. WHINERY,

SURGEON DENTIST.
OFFICE AT THE SALEM DOCKSTORE.
All operations in Dentistry performed in the best manner, and all work warranted elegant and durable. Charges reasonable.
Salem, Sept. 8th, 1849.

MEDICINE, SURGERY, &c.

THE undersigned being desirous of rendering the public their professional services, have associated themselves under the firm of THOMAS & GARRETTSON, in the practice of Medicine, Surgery, &c., and may at all times be found at their office, in Marlboro', except when necessarily absent.

E. G. THOMAS.
JOSEPH GARRETTSON.
Marlboro', Nov. 10, 1849.

Poetry.

WOMAN.

Place the white man on Africa's coast,
Whose swarthy sons in blood delight,
Who of their scorn to Europe boast,
And paint their very demons white:
There, while her sterner sex disdains
To soothe the woes they cannot feel,
Woman will strive to heal his pains,
And weep for those she cannot heal,
Her's is warm pity's sacred glow;
From all her stores she bears a part,
And bids the spring of hope reflow,
That languished in the fainting heart.

'What though so pale his haggard face,
So sunk and sad his look,' she cries,
'And far unlike our nobler race,
With crisped locks and rolling eyes;
Yet misery marks him of our kind—
We see him lost, alone, afraid!
And pangs of body, griefs in mind,
Pronounce him man and ask our aid.

'Perhaps in some far distant shore
There are who in these forms delight;
Whose milky features please them more
Than ours of jet, thus burnished bright;
Of such may be his weeping wife,
Such children for their sire may call!
And if we spare his ebbing life,
Our kindness may preserve them all.'

Thus her compassion woman shows;
Beneath the line her acts are these;
Nor the wide waste of Lapland snows
Can her warm flow of pity freeze.
From some sad land the stranger comes,
Where joys like ours are never found;
Let's soothe him in our happy homes,
Where Freedom sits, with plenty crowned.

'Tis good the fainting soul to cheer,
To see the famished stranger fed;
To milk for him the mother-deer,
To smooth for him the furry bed:
The Powers Above our Lapland bless
With good no other people know—
E'en 'Tahage the joys that we possess,
By feeling those that we bestow.'

Thus, in extremes of cold and heat,
Where wandering man may trace his kind;
Wherever grief and want retreat,
In woman's duty compassion find;
She makes the female breast her seat,
And dictates mercy to the mind.

Man may the sterner virtues know,
Determined justice, truth severe;
But female hearts with pity glow,
And woman holds affliction dear:
For guiltless woes her sorrows flow,
And suffering vice compels her tear;

'Tis hers to soothe the ills below,
And bid life's fairer views appear.
To woman's gentle kind we owe
What comforts and delights we here;
They its gay hopes on youth bestow,
And care they soothe, and age they cheer.

From The Practical Christian.
BROTHERHOOD.

Give me thy hand, my shrinking brother,
Wherefore dost thou doubting stand?
I'm a man, thou art another;
Give me then thy grasping hand.
Long and hard has been thy thrall,
Yet thou art a man for all.

Give me thy hand, my wayward brother,
Lift thy downcast eyes to heaven;
I'm a man, thou art another,
Turn to God and be forgiven:
Hast thou wandered far away?
Look to Christ, he is the way.

Give me thy hand, my haughty brother,
Wherefore dost thou turn away?
I'm a man, thou art another;
What hast thou that I've not, pray,
A crown? Well, lust and pride make kings,
God never made so useless things.

Give me thy hand, my wealthy brother,
Wherefore now thy sidelong glance?
I'm a man, thou art another,
All the difference is a chance:
Thy wealth is lent the, man to bless,
And wilt thou use it to oppress?

Give me thy hand, my learned brother,
Wherefore turn thy eyes aside?
I'm a man, thou art another,
Is thy learning then thy pride?
Soul-riches God has given to thee,
For his poor children,—make them free!

Give me thy hand, my toiling brother,
Hard thy labor, hard thy hand;
We are men that know each other,
Heart to heart we'll ever stand;
Manly is all useful labor,
He who shirks it hates his neighbor.

Give me thy hand, my faithful brother,
Battling nobly for the right;
We are men that know each other,
And we'll test the claims of might.
Onward, then, my faithful brother,
We are men that know each other.

Now we'll join hands with one another—
Hard hands, soft hands, black hands, white;
We're all men, we'll know each other,
Let us join for truth and right.
God has made us all, my brother,
Let us love and bless each other.

Come and join all, of all the nations:
Christians, Heathens, Turks and Jews,
All conditions, ranks and stations,
O let not a man refuse!
God loves each and all, my brother,
Let us love and bless each other.

Ab, then, what honest triumph flushed my
breast,
This truth once known—To bless is to be blessed.
ROOSE.

Miscellaneous.

Address on the Subject of Woman's Position.

Adopted by Green Plain Yearly Meeting of Friends who have adopted the Congregational form of church government, held by adjournment from the 27th of the 10th month to the 29th of the same, inclusive, 1849.

Having assembled in the capacity of an annual meeting, and looking over the various causes operating to the injury of right, the degrading and degraded position which woman occupies in the scale of humanity, stands out in bold relief. Who can for a moment look upon the responsible and truly exalted relations she is compelled to sustain, without being at once struck with the inadequate estimate of her worth. But why should we appeal to consequences to show the injustice of the depressing influences that are made to bear upon her? Has she not been endowed with an intellectual, moral, and physical nature? And are not these natures destined to be subject to the same laws of development, and do they not give rise to wants exactly similar to those arising from the intellectual, moral and physical nature in man? Every man, every rational being, not rendered blind by prejudice, must yield an affirmative response to these interrogations. Then why is that substantial education, which leads to the thorough development of those noblest of God's gifts to the family of man, so universally supplanted in her case, by the superficial training so generally found in the female seminaries of the present day? Why are the doors of the so called learned professions, so locked and barred by prejudice, arrogant pride and priestly influence, against the laudable ambition that prompts her, in the majesty of a noble intelligence, occasionally to seek for distinction and usefulness within the temple of science?

Why, too, is she so inadequately compensated for her labor? It is well known that in almost every instance she is compelled to receive scarcely one-half that which would be ungrudgingly paid to one of the other sex, for the performance of the same kind and amount of labor. The legitimate effect of this state of things is to compel her into an entire dependence on man—to make of her a mere appendage to his person, to rob her of that independence of soul with which God has so nobly endowed her, and especially of that noble intelligence, and finally to plunge her into that sink of infamy to which she is so often doomed by a dependence upon unprincipled men.

Who can contemplate the evil consequences of all these disabilities, without being impressed deeply with the conviction that much of the evil afflicting humanity is to be ascribed to this source? Being thus dependent, she is compelled to look upon the sacred institution of marriage as a matter of commerce, by which she is to become possessed of a livelihood, instead of that exalted feeling, which regards all alliances of this kind, formed upon such a basis, as little less than legal prostitution.

Feeling thus deeply the importance of this subject, we would in all earnestness exhort parents to instill into the tender minds of youth a more exalted estimate of woman's sphere and usefulness, and that they endeavor to provide that thorough and rigid educational discipline for their daughters, that will develop all her powers under the supremacy of the religious element of her soul, in a sublime and beautiful harmony.

We are rejoiced to find that woman is alive to the importance of her own elevation in the scale of humanity, and is especially gratified by the action of a recent convention of women, and commend the following resolution, by them adopted, as the sentiment of this body, viz:

Resolved, That woman is man's equal, was intended to be so by her Creator, and that the highest good of the race demands that she should be recognized as such.

Signed on behalf of the meeting aforesaid.

MERCY L. HOLMES, } Clerks.
JOSEPH A. DUGDALE, }

A Fine Illustration.

The following is the conclusion of Hon. Horace Mann's speech before the National Common School Convention at Philadelphia.

He who now visits the North-western part of the State of New York, to see one of the wonders of the world—the Falls of Niagara—may see also a wonder of art not unworthy to be compared with this wonder of nature. He may see a vast iron bridge spanning one of the greatest rivers in the world, affording the means of safe transit for any number of men or any weight of merchandise, and poised high up in the serene air, hundreds of feet above the maddest waters below. How was this ponderous structure stretched from abutment to abutment across the raging flood? How was it built so strong as to bear the tread of an army, or the momentum of the rushing steam car? Its beginning was as simple as its termination is grand. A boy's plaything, a kite, was first sent into the air: to this kite was attached a silken thread, to the thread a cord, to the cord a rope, and to the rope a cable. When the toy fell upon the opposite side, the silken thread drew over the cord, and the cord the rope, and the rope the cable, one after another, great bundles of fascia, of iron wire, and these being arranged side by side and layer upon layer, now constitute a bridge of such massiveness and cohesion that the mighty Genius of the Cataract would spend his strength upon it in vain.

Thus, my friends, may great results be deduced from small beginnings. Let this first meeting of the National Association of the friends of Education be like the safe and successful sending of an aerial messenger across the abyss of Ignorance and Superstition and Crime, so that those who come after us may lay the abutments and complete the moral arch that shall carry thousands and millions of our fellow-beings in safety and peace, above the gulf of perdition, into whose scathing floods they would have fallen and perished!

SCRAPS.—We have just religion enough to make us hate, but not enough to make us love one another.

I have known some men possessed of good qualities, which were very serviceable to others, but useless to themselves; like a sun dial on the front of a house, to inform the neighbors and passengers, but not the owner within.

If men praise your efforts, suspect their judgment; if they censure you, your own.

One of the Weddings.

A few days ago, there arrived in Boston a couple from Rhode Island, who came to get joined, quietly, in the bonds of matrimony. As soon as they were quietly domiciled, the would-be bridegroom—who was a rough but apparently honest specimen of the country Yankee—sent for the proprietor of the hotel, who quickly answered his summons.

'Say, landlord,' interposed the stranger, pointing to his modest delicacies in the corner of the parlor, 'this is my young woman. Now we've come all the way from Rhode Island, and want to be spliced. Send for a minister, will yer? Want it done up, right straight off.'

The landlord smiled and went out, and half an hour afterwards a licensed minister made his appearance, and the obliging host, with one or two vagabond friends, was called in to witness the scene.

'Naow, Mr. Stiggins,' said the Yankee, 'deu it up brown, and yer money's ready, and forthwith the reverend gentleman commenced by directing the parties to join hands. The Yankee stood up to his bushing lady-love, like a sick kitten hugging a hot brick, seized her by the hand, and was as much pleased by a racoon might be supposed to be with two tails.

'You promise, Mr. A—,' said the parson, 'to take this woman—'

'Yaas,' said the Yankee, at once.

'To be your lawful and wedded wife.'

'Yaas—yaas.'

'That you will love and honor her in all things.'

'Yaas.'

'That you will cling to her, and her only, as long as you both shall live.'

'Yaas indeed—notin' else!' continued the Yankee, in the most delighted and earnest manner; but here the reverend gentleman halted, much to the surprise of all present, and more especially to the annoyance and discomfort of the intended bridegroom.

'Yaas—yaas, I said,' added the Yankee.

'One moment, my friend,' responded the minister, for it occurred to him that the law of Massachusetts does not permit of this performance without the observance of a 'publication,' etc., for a certain length of time.

'Wo'n't thimber's the matter, Mister? Don't stop—put 'er throu. Nuthin's split, eh? Ain't sick, Mister, be yer?'

'Just at this moment, my friend, I have thought that you can't be married in Massachusetts—'

'Can't?—wo'n't nature's the reason? I like her, she likes me—wo't's the hinder?'

'You haven't been published, sir, I think.'

'Haint a goin to be, nuthin'! at's wat we can 'ere for. On the sly; go on, go on, old feller.'

'I really, sir,' said the parson—

'Rally! wal, go ahead! 'Taint fair, you see; 'taint, I s'wore; you've married me, but t'echer 'ee—Go on—don't stop 'ere! 'at aint jes the thing, naow, by grashus 'taint!'

'I will consult—'

'No you want—no you don't—consult nodin, ner nobody, till this 'ere business is concluded, naow mind. I tell ye! 's'it Jonathan resolutely—and in an instant he had turned the key in and out of the lock, and the titterings of the witnesses, who were nearly choked with merriment.

'Naow say, Mister, as we wa're—continued the Yankee, seizing his trembling intended by the hand again—go on, right straight from wate you left off; you can't cum on o' this half-way business with this child; so put 'er throu, and no dodging. I'll all be right—gorry!'

The parson reflected a moment, and concluding to risk it, continued—

'You promise, madam, to take this man to be your lawful husband?'

'Yaas,' said the Yankee, as the lady bowed.

'That you will love, honor, and obey—'

'Them's um!' said Jonathan, as the lady bowed again.

'And that you will cling to him so long as you both shall live.'

'That's the talk!' said John; and the lady said 'Yes' again.

'Then, in the presence of these witnesses, I pronounce you man and wife.'

'Hoorah!' shouted Jonathan, leaping nearly to the ceiling with joy.

'And what God has joined together, let no man put asunder.'

'Hoorah!' continued Jonathan, 'wat's the price?—haow much? spit it out—don't be afraid—ye did it jes like a book, old feller! 'eres a V—never mind the change—send for a hack, landlorder—give us yer bill—I've got her! Hail Columbia, happy land!' roared the poor fellow, entirely unable to control his joy; and ten minutes afterwards, he was on his way to the Providence depot, with his wife, the happiest man out of jail.

We heard the details of the above scene from an eye-witness of the ceremony, and we could not help putting it down as 'one of the weddings.'

TRIFLING ERRORS.—'When in the course of an argument,' said a clergyman to a lawyer, 'you find you have made a mistake—as in repeating testimony, for example—what do you do about it?'

'Why,' said the attorney, 'if the mistake is a grave one, I immediately correct it; but if it is only a small one, I pass it over.'

'That is my rule, exactly,' said the minister. 'For instance, last Sabbath, in reading the morning lesson, when I came to the passage which says, "All liars shall have their part," &c., I somehow made a blunder, and read it, "All lawyers," &c.; but considering the mistake so trifling as not much to change the sense of the verse, I let it go.'

A STRIKING THOUGHT.—'The death of an old man's wife,' says Lamartine, 'is like cutting down an ancient oak that has long shaded the family mansion. Henceforth the shades fall upon the wall, with its cares and vicissitudes, full upon the old widower's heart, and there is nothing to break the force of shield him from the full weight of misfortune. It was as if his right hand was withered—as if one wing of the eagle was broken, and every movement that he made only brought him to the ground. His eyes are dim and glassy, and when the film of death falls over him, he misses those accustomed tones which might have smoothed his passage to the grave.'

Strange protestations of friendship are sometimes made at convivial meetings. Trust not, however, to the friendship which is cemented by wine. Those whom Bacchus unites, are soon separated.

MATRIMONIAL SPECULATION.—Some years ago, when all the world were mad upon lotteries, the cook of a middle aged gentleman drew from his hands the savings of some years. Her master, curious to know the cause, learned that she had repeatedly dreamed that a certain number was a great prize, and had bought it. He called her a fool for her pains, and never omitted an occasion to tease her on the subject. One day, however, the master saw in the newspaper, that the number was actually a prize of £20,000.—Cook is called upon—a palaver ensues—had known each other many years—loth to part, &c.; in short, he proposes marriage and is accepted. They were married the next morning; and as the carriage took them from the church the following dialogue took place:

'Well, Molly, two happy events in one day. You have married a trust a good husband; you have something else. But, first, let me ask you where your lottery ticket is?'

Molly, who thought he was beginning a banter on the old subject, replied—

'Don't ye say no more about that. I thought how it would be—I never should hear the end o'it—so I sold it to the baker for a guinea profit. So you needn't make any more fuss about that.'—*Blackwood's Magazine.*

PRETTY GOOD.—The New York Express says—"that the milk of a very fashionable house in the upper part of the city, which was usually very good, was found to be very poor one morning last week, looking blue, and having a waterish cast. Next morning, the milkman was arraigned and asked, "what was the matter?" His reply to the servant was: "I beg your pardon, I made a mistake. I helped you out of the Boarding House and Boarding School" can. I will be more careful in future. It shall never be done again."

Agents for the Bugle.

OHIO.

New Garden—D. L. Galbreath and I. Johnson
Columbiana—Lot Holmes.
Cool Springs—Malcolm Irvin.
Berlin—Jacob H. Barnes.
Marblehead—Dr. J. G. Thomas.
Candia—John Wetmore.
Lowellville—John Bissell.
Youngstown—J. S. Johnson.
New Lyme—Marsena Miller.
Selma—Thomas Swayne.
Springboro—J. A. Thomas.
Harveysburg—V. Nicholson.
Oakland—Elizabeth Brooke.
Cherwell—S. Dickinson.
Columbus—W. W. Polard.
Georgetown—Ruth Cole.
Bandsburgh—Alex. Glenn.
Farmington—Willard Curtis.
Bath—J. B. Lambert.
Ravenna—Joseph Carroll.
Wilkesville—Hannah T. Thomas.
Sandusky—C. G. Greene.
Mt. Union—Joseph Barnaby.
Malta—Win. Cope.
Richfield—Jerome Hurlbut, Elijah Poor.
Lodi—Dr. Still.
Chester—Roads—Adam Sanders.
Painesville—F. McGrew.
Franklin Mills—Isaac Russell.
Hartford—G. W. Bassnell and W. J. Bright.
Garrettsville—A. Joiner.
Andover—A. G. Garlick and J. F. Whitmore.
Achoctown—A. G. Richardson.
East Palestine—Simon Sheets.
Granger—L. S. Spica.
INDIANA.
Winchester—Charles Puckett.
Economy—Ira C. Maulsby.
Penn—John L. Michener.
PITTSBURGH—J. H. Vashon.
Newberry—J. M. Morris.

ANTI-SLAVERY BOOKS!!

THE following are for Sale at the SALEM BOOKSTORE.
The Young Abolitionists, by J. E. Jones.
The Bible.
Douglass's Narrative.
Brown's Do.
Brown's Anti-Slavery Harp.
Archy Moore.
Slavery Illustrated in its effects upon Woman.
Despotism in America.
Church as it is, the Borne hope of Slavery.
Brotherhood of Thieves.
Slaveholder's Religion.
War in Texas.
Garrison's Poems.
Pierpont's Poems.
Phillips's Whittier's Poems.
Condition of the People of Color.
Legion of Liberty.
G. K. Key.
Madison Papers.
Phillips's Review of Spooner.
Disunion.
Moody's History of the Mexican War.
Letters and Speeches of G. Thompson.
And various other Anti-Slavery books and Pamphlets. Also a variety of other Reform publications; such as:
Equality of the sexes, By Sarah M. Grimké.
May's Discourse on the Rights and Condition of Woman.
Auto-biography of H. C. Wright.
James Doyle's letter to Garrison.
Pious Frauds, Pillsbury.
Health Tracts.
Water-Cure Manual.
Female Midwifery.
N. P. Rogers's Writings.
Theodore Parker's Sermons.
Ballou's Non-Resistance.
George S. Burleigh's Poems.
&c. &c. &c. &c.
Also a General assortment of Books, Miscellaneous, Scientific and Literary.

BARNABY & WHINERY.

August, 31, 1849.

TO TEACHERS AND OTHERS

Pelton's Large Outline Maps.

PERSONS wishing to obtain Pelton's Large Outline Maps—Pelton's Key to do, Navy's System of Teaching Geography, or Baldwin's Universal Pronouncing Gazetteer, can do so by applying to the subscriber at his residence near Damascus, Columbia Co., O., or at

THE SALEM BOOKSTORE.

Those at a distance can have the Maps or Books forwarded to them by applying by letter to the subscriber at Damascusville Col. Co., O., or to Barnaby & Whinery, Salem, Columbia Co., Ohio.

Also, for sale at the above named places several Cases of Scientific Apparatus, for Common Schools.

Nov. 24, 1849.

JAMES BARNABY,

PLAIN & FASHIONABLE TAILOR!

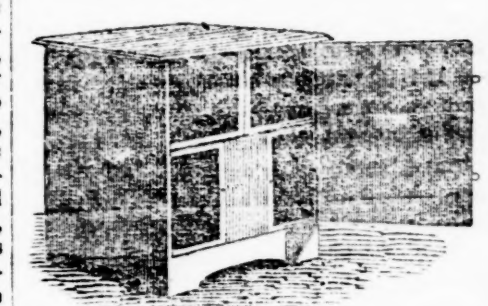
Cutting done to order, and all work Warranted.

North side, Main Street, two doors East of the Salem Bookstore.

DUGDALE'S

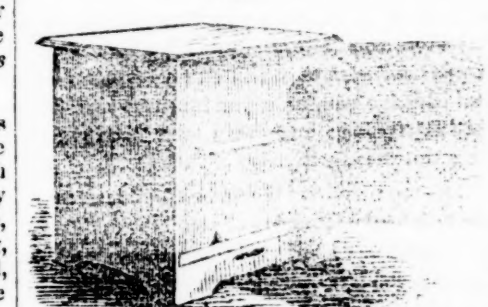
PATENT MOTH-PROOF BEE HIVE.

Figure 1.



EXPLANATION.—Fig. 1, represents the rear of the Hive, with the door swung open, showing four drawers with communications, the ends of the drawers being glass, inserted in such a way that the bees can see the interior, and in order to remove them with facility. A door opens between the two small boxes into a moth chamber.

Figure 2.



The above Hive is a limited, wherever its merits have been fairly examined or tested, to be superior to any ever before offered to the public. It is a simple and efficient preventative of the ravages of the moth, and affords facilities for dividing the bees, removing the honey and honey-comb, and, in short, for preserving the bees in a healthy and prosperous condition, and accomplishing everything expected or desired by bee-culturists, far beyond those of any other or of any other Hive ever constructed.

Bee-culturists and all those desiring the introduction to the public of the best and most convenient Hive ever constructed, are earnestly requested to examine the one above described for themselves, and see if it is not all that it claims to be.

The following are a few of the many testimonials which might be given, showing the superiority of this Hive:

Gov. Ford's Testimony.

I, the undersigned, having examined the Patent Bee-Hive of Mr. D. Dugdale, (J. A. Dugdale's patent,) most cheerfully say, that I consider it the best adapted to the purpose intended, and the most perfect of any thing of the kind which I have ever seen.

Burnt, Sept. 20, 1849.

SEABURY FORD.

Trumbull Co. Agricultural Socy.

The undersigned Committee of the Trumbull Agricultural Society have examined Dugdale's Moth-Proof Bee-Hive, and are of opinion that it is preferable to any Hive exhibited at this Fair.

We recommend it to the public.

M. BIRCHARD, SEABURY FORD,

W. H. WIEBE, CHAS. PEASE,

T. H. BEST,

Warren, O., June 23, 1849.

From Prof. Kirtland.

To Daniel Bussall:—It affords me pleasure to state, that I have examined a model of Dugdale's Patent Moth-Proof Bee-Hive, and that, in my opinion, it is better adapted to meet all the requisites for a complete Hive, than any which I have been acquainted. I have secured the right to use it, and am determined to test its merits, along-side of Colton's and two other patents, as well as the old-fashioned hives, all of which I have in use in my apiary.

JARED P. KIRTLAND.

Cleveland, Sept. 21, 1849.

Portage Co. Agricultural Society.

No, the undersigned, a Committee on Manufactured Articles, in Portage county, hereby certify, that we have examined a Bee-Hive of Mr. Daniel Bussall's manufacture, patented by Joseph Dugdale, and do not hesitate to say that it is as good or better than any now in use, and would recommend it to the public.

G. KEY,

D. L. ROCKWELL,

Ravenna, Sept. 27, '49. W. K. KELS.

Geauga Co. Agricultural Society.

We, the undersigned, a Committee appointed by the Geauga county Agricultural Society, on Manufactured Articles, hereby certify, that we have examined a Bee-Hive of Mr. Daniel Bussall's (J. A. Dugdale's patent), and do not hesitate to say that it is the best constructed Hive we have ever seen, and we should think it was never perfect as any Bee-Hive could be made.

Burnt up, at the Agricultural Fair, Sept. 19, 1849.

EMERY GOODWIN,

RAIZA SPENCER,

WM. G. MUSELL.

Purchasers of Rights will be furnished with all the necessary directions for constructing and using the Hive.

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